

The Mourning of the Prophets

FOR

HUSAIN, THE MARTYR

ORIGINALLY WRITTEN

BY

**• Holy Eminence Maulana Syed Ahmed Saheb
Qibla, Allamah-i-Hindi**

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THIS PAMPHLET
IS MOST RESPECTFULLY DEDICATED
TO



Khan Bahadur Chaudhri Irshad Husain Saheb,
Taluqdar of Rudauli, district Bara Banki.
(With whose financial help this booklet is printed.)



His Holy Eminence Maulana Syed Ahmad Saheb Qibla,
Allamah-i.Hindi, the President of Islamic Union
and Darut Tabligh and the Author of this pamphlet



SYED AKBAR ALI, M. A., L. T.
Translator of this pamphlet.

The Mourning of the Prophets.

We are now very glad to present to our readers the twelfth product of our famous Dar-ut-Tabligh in its new form. In the present booklet it has been shown that Husain's is the personality whose tragic career of life has been mourned and bewailed by the prophets of old.

The subject matter of this brochure is based on the most authentic information directly derived mostly from the Old and the New Testaments, the Biblical Encyclopaedia, the Rise and Fall of the Roman Empire by Gibbon, Forestor's Geography, and the old histories of Arabia.

It is really a great matter of pride for Dar-ut-Tabligh that it has published this research work of that illustrious and distinguished personality whose copious works have been studied and highly appreciated by people of all shades of opinion and schools of thought; and whose learned discourses and works have won him the titles of the philosopher of Islam and the physician of humanity.

Before this brochure, our learned Allamah had written a booklet on the martyrdom of Husain in Urdu whose one thousand printed copies were issued from Dar-ut-Tabligh on the 15th of May 1935.

An Apology.



It is but a truism to record that on the eve of final examinations, teachers are usually over worked and owing to the approach of Muharram the most pressing demands of the zealous, and persistent editors for articles for their respective Muharram numbers cannot be easily put away with. Besides, being a confirmed invalid from gastric ulcer and hyperchlorohydria, the besetting cares and anxieties of home and abroad spare a solitary male member of a large helpless and invalid family but little time. In the midst of these circumstances our Moulana's order for translating his learned booklet reached me like a thunder-bolt. The execution of his inexorable order has been rendered all the more difficult not only because of the shortness of time placed at my disposal but also because of the arduous nature of the work *i. e.* hunting out the English equivalents of the too many Biblical names given in Arabic in the original and the faithful rendering of a pure oriental style into an occidental one, All this has been achieved, so to say, by the magic of over time work in the short space of four successive days. In view of this, I feel now compelled to tender my apology to indulgent readers and solicit the favour of their sympathies.

THE TRANSLATOR.

PREFACE BY THE AUTHOR.

Husain was the Emperor of Arabia, King of Persia, leader of the nations of the world, heir to all the Apostles of God, the guardian of Islam, and the defender of the faith. He was the son of Ali, and of Fatima who was the dearest daughter of Muhammad, the Apostle of God.

The illustrious and transcendental personality of Husain was the happiest personification as well as the combination of many rare ideals of society, civilization, politics, economics, humanity, morality, nationality and faith, and gives meaning to virtue, apostleship, divinity as well as to angelic order. This pamphlet does not so much concentrate its attention on his biography nor aims even at a historical survey of his time. We simply wish to introduce our immaculate Imam Husain to our readers and let them know, in the light of our studies of the Testaments and the researches of ancient historical records, something of his genealogy, birth place, life, causes of his tragic death, and the place of his martyrdom, and his tomb etc. In view of this, it is incumbent on us to acquaint our readers with a short history of Arabia, its geographical condition, and its early inhabitants. Having presented this back-ground we propose to estimate in brief the immense importance of his martyrdom which the prophets of old, by their deep mourning, had vaticinated to the world.

We seek help and guidance from Allah only.

SYED AHMAD NAQVI

Origin of Arabia.

As to the origin of Arabia, authorities materially differ.

One view is that the word "*Arabia*" has been derived from "*Araba*" meaning the uniformly levelled tract of desert which is now a district of the province of *Thama*.

The second view is that it has been derived from "*Abeer*" meaning a nomad, for in the days gone by the Arabs were such; hence it appears that it must have its derivation from some Hebrew word.

The third view is that it has been derived from the "*Abari*", the infinitive of "*Arabia*", and which means going down and also the country where the Semitic settlers (*i. e.* the descendants of Sam, the son of Noah) on the banks of the Euphrates used to see the setting of the sun.

The fourth view is held by Bochart who advocates its derivation from a Phoenician word meaning an ear of corn.

The fifth view is that "*Araba*" is of "*Abari*" origin, meaning a barren tract of land. It has been frequently used as the buffer land between Syria and Arabia (*Chamber's Encyclopædia*, Page 344).

Of the above mentioned views, the most correct version seems to be that which concentrates its attention for its signification on that derivation which con-

notes explicitly the physical features of the country. The word "*Araba*" means valley or desert land; hence it refers to the great desert of the Arabian peninsula. It is therefore, no wonder that now the whole of the peninsula has assumed the name of *Arabia*. Formerly the word "*Araba*" was used as a necessary adjunct to the name of every village or town and its plural "*Arabat*" was used as a name for a part of the Arabian peninsula as recorded in "*Marasid-ul-Itila* (مراسد الاطلام) on page 245 and it can be further verified from Deuteronomy, 35, verse 8.

Dating of the Name.

It is rather difficult to fix the date when this peninsula actually assumed the name of *Arabia*. No actual date is traceable. In Book First Kings, 10, verse 15 wherein the interview of Solomon with Sheba has been narrated, this country has been termed as *Arabia*. This meeting had taken place in 1005 B. C. But as a matter of fact the name seems to be still older for its mention in that connection shows its wide and extensive familiarity.

Its mention has also been made in Deuteronomy, 1, verse 7 and 2, verse 8. It is, therefore, certain that *Arabia* is not an *Arabic term*, but existed long before the Arabic language came into existence; hence it is Hebrew.

Boundary.

Arabia is bounded on the north by *Babylonia* and *Syria* which separates it from the *Suez*, on the south

by the Arabian Sea, on the east by the Persian Gulf and the Gulf of Oman, and on the west by the Red Sea. This peninsula on the north-west stretches to Kanaan which was the home of the Israelities and which the ancient Greeks called Phœnicia, the mediaeval people called Palestine or Holy Land, and now commonly known as Syria.

Geography of Arabia.

The table land of Arabia is taken up by an extensive desert studded here and there by fertile oases and traversed at great length by high ridges of mountains. The greatest drawback in this country is due to the existence of numerous dry valleys. It produces different kinds of fruits of which the date is the most important one for it is the mainstay of the lives of the Arabs. The Arab horse which has a world-wide fame was originally brought from Persia ; but the most useful animal for the Arabs is the ship of the desert (the camel).

This peninsula can physically be divided into two natural regions, namely (1) the hilly tract extending from the Suez to the Arabian Sea and running along the Red Sea and (2) the valley region which occupies the eastern portion of the peninsula. But according to Ptolemy it has three distinct regions, namely the mountain region, the cultivated region, and the desert region. The mountain region comprises the whole of the tract extending from Suez to Yamen, the cultivated region

includes the western and the southern coast lands, and the desert region encircles the whole of the interior lands.

The Arab geographers have divided the peninsula into five different zones, *viz.* (1) Thama, (2) Hejaz, (3) Nejd, (4) Aruze, and (5) Yamen. But on the basis of the old settlers, the names of their settlements, the state of the zones, as well as the condition of their settlers, the peninsula can be divided into a number of regions. It is however difficult to give an account of their extent and define their boundaries. The dates of their earliest settlements cannot be rightly fixed. As to the movements of the different nations inhabiting Arabia in various decades, whence they came and where they settled, it is an impossibility to attempt. In the absence of all other sources and authorities we shall have to resort to the available histories of Arabia and to rely on the Scriptures.

“ Nations of Arabia.”

Historians are unanimous on this point that Arabia had been originally inhabited only by the descendants of Noah. The old inhabitants of Arabia are known by three different names, firstly the nomads, secondly the aborigines, and thirdly those new settlers who after the lapse of time passed for Arabs. We propose here to give a brief account of each of them. We shall commence with the nomadic Arabs whose tree of genealogy is given on the following page.

The descendants of *Cush* settled on the Persian Gulf and in its vicinity. Marham's sons settled on the southern lands of the Euphrates. Lut's descendants put up all along the eastern part of Arabia from Ymama to Gireen and in the adjoining areas. *Aus* and *Aad* settled in and round about southern Arabia and Hazramut, *Gadis* in the valley region, *Samud* in the mountainous region and in the plain known as *Wadiul Qura*, forming a boundary line between Syria and Arabia. Ref. *Abul Fida*, *Maalum uttanzil Lughavi*, *Marasidul Ittila*, *Mushtarak Yaqut Hamvi*, *Taqwim-ul-Buldan*.

We do not aim at giving a detailed account of all the descendants of Noah ; but rather concentrate our attention on the descendants of *Cush* only who settled at Karbala, which was the site for the martyrdom and the grave of the hero of this booklet. Of these people we propose to deal in greater detail.

Almost all the historians are silent about him, hence George Sale and other authors
Bani Cush. are led to believe that the descendants of *Cush* never settled in Arabia, although in the Old Testament—Genesis, 2 verse 13 & 14 it is stated that the name of the second river is Gihon which compasseth the whole of *Cush's* land, the name of the third river is Hiddekei which flows east of Assyria and the fourth is called the Euphrates. This account of the Old Testament fixes the position of *Cush's* settlement.

Mr. Forester has taken great pains to prove that the descendants of *Cush* had settled on the coasts of the Persian gulf and he has achieved a marvellous success in his comparison of the names of the cities on the Eastern Coast of the Persian Gulf with those given by Ptolemy in his work. We give below a summary of it.

It is generally believed that *Cush* first of all colonised that part of *Wadi-ul-Qura* which adjoins the Euphrates. This opinion is further supported by the facts, that the said site was near *Khuzistan*, the home of Cush, that the existence of the cities of *Sabi* and the nation Saba in the subsequent ages on the frontiers of *Khaldiya*, the presence of the Cushi names and towns in a continued line on the coast of the Persian Gulf, and finally in the book of the prophet Isaiah mention has been made of Cush and Saba together at two different places which evidently suggests that Saba was adjacent to *Khuzistan*. In the map of George Sale we find *Cushkan*, which is synonym for "Cusham" in Biblical language, near the city of Cape Mistrum which was termed *Cape Asahi* by Ptolemy. On this very coast of the sea of Oman we find a coast strip between the cities of Omman or Oman and Tasir or Seeb and Suriya. This coast strip, which Plany calls the coast of Ham and now is known as Aam, is found round about the part, opposite to the isthmus which ends in the cape of Mandam; and within the mouth of the Persian Gulf the city and district of Raghmah which the Greek version

of the Old Testament calls Raghma and Ptolemy spells as Raghama are found. Outside the Gulf we get relics of the city and the district of Dawan or Dawana and in the Old Testament it is associated with the name of Dawan, the youngest son of Raghmah (Forester's Geography P. 38.)

The exponents of the Old Testament call the whole of Arabia after the name of Cush as the land of Cush or Ethiopia. Mr. Forester says that in the English translations of the historical geography of the scriptures the words Ethiopia and the Ethiopians have been frequently used and in their places in the Hebrew version of the Old Testament the proper name Cush has been used; and wherever this word Cush has been used in the Bible it means only Asiatic Ethiopia *i. e.*, Arabia and not the African Ethiopia. A comparison of a few verses will make it all the more clear. As for instance Numbers. 12, verse 1 runs as follows :—

“ And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married for he had married an Ethiopian woman.”

From Exodus 2. verses 15 and 21 it is evident (in the absence of having any ground for holding a belief in the second marriage of Moses,) that his wife was a Midian and the descendant of Abraham, in the line of Kuttura. It is also certain that Midian was in Arabia on the coast of the Red Sea. From this it is evident that the wife of Moses was an Arab Lady; hence the translation of the Hebrew term Cush into “Ethio-

pian" would not be correct unless the term Ethiopian may be taken to mean Asiatic Ethiopia or Arabia, for it cannot in any way refer to the African Ethiopia (Forester's Geography of Arabia Page 12).

From the above it appears that in the English translation of the Bible the word Cush has been translated into Ethiopia at two different places. At one place it refers to the African Ethiopia and at the other place it means the Asiatic Ethiopia *i. e.* the whole or the part of Arabia.

The people of Aad to whom the prophet Eber was sent were the descendants of Cush. His followers became extinct since 22nd century B. C. Eber's tomb at Wadi-us-Salam in Najaf is still visited by a great number of pilgrims of all shades of opinion and status.

The followers of Aad II *i. e.* Samud settled in the mountain region of Arabia as well as in the plain, called Wadi-ul-Qura, and forming a boundary line between Syria and Arabia. To these people Saleh the prophet was sent. He flourished in the year 1097 B. C. The nation became extinct but the tomb of Saleh is still found in Wadi-us-Salaam at Najaf.

After the confusion of tongues which took place in connection with the erection of the tower of Babylon in 2234 B.C. Nimrood, son of Cush was the King of Babylon or Assyria. During the time of his reign Abraham was the prophet. This Assyria was the site

of Karbala and it was the very place where Imam Husain met his tragic death and was buried.

Being an important city in the old Babylonian Empire, Karbala had a long record of historical importance. From Genesis it appears that the Babylonian Empire was founded by the sons of Noah just after the Deluge and from thence they dispersed to different climes on account of the confusion of tongues.

The Babylonian Empire was mostly reigned over by tyrants. The famous tyrant Nimrood, son of Cush, son of Ham, son of Noah ruled here. He was the founder of the institution of absolute monarchy. Anek, Akkad, Kulna, and Manaar were the most important countries in his Empire. The Babylonian Empire can never be forgotten as long as there is history. Subsequently the most important cities of Assyria, Nineveh, Hyyat, Eber, Samlah were brought under the sway of the Babylonian Empire. A new grand city Rasan grew up between Nineveh and Samlah. Up till Isaiah's time it was famous for its being the glory of Kingdoms, and for the beauty of the Chaldeans' excellence.

By the worship of Nisroch, the King Sennacherib made the empire famous throughout the world. This King settled at Nineveh when he was put to death by his own sons. (Isaiah C. 37.)

Nebuchadnazar, by his desolation of Syria and Jerusalem, had made the empire all the more popular

among mankind. Its fall had been frequently foretold by the prophets. Isaiah and Jeremiah who also threatened the Jews and the Israelites. At this time Babylon was inhabited by the Chaldeans. Seventy years after the desolation of Jerusalem at the hands of Nabuchadnazzar. in accordance with the prophecy of Isaiah, Babylon was desolated once for all and became a desert.

Of all the cities of Babylon, Nineveh owned great reputation for its fertility and development. During the days of Jonah, its extent was of three days journey and its population amounted to one lakh and twenty thousand souls (Jonah's book).

Kufa and Hilla both are situated on the site of Babylon. Its relics are still found near Hilla (*Marasidul Ittila*) Iqri Babal which was in the suburbs of Kufa to the north-west of Ghazriyat is now in ruins. It was situated quite on the bank of the Euphrates. Just opposite to it on the other bank of the river was the site of Nawvesh which was a public cemetery.

"Tuf," means the bank of a river. From Basra right up to Hayat the bank of the Euphrates was called Tuf. The banks of 'Algamah (the famous tributary of the Euphrates, which shoots off from the latter at Razwania, drains the desert lying to the north-east of Karbala, passed once through the site of the tomb of Hazrat Abbas, the Commander of Husain's band, and traversing through the outskirts of Hindiyyah joins the main stream) were also called by the name of Tuf. In

connection with the narrative of Husain's martyrdom the phrase "Shatti Furat" *i.e.* the banks of the Euphrates has been very often used because of the fact that the stream of Algamah was a distributary of the Euphrates and hence was considered as the main Euphrates. Since old this part was known as Tuf or Shatti. Farat *i.e.* the plain of the Euphrates. In Jeremiah 44, it is stated ".....for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." In the Bible at various places mention has been made of the Northern Land on the side of Jerusalem. Verily on the north side of Jerusalem is the Euphrates on the banks of which the predicted martyrdom was to take place. This was just the site of Karbala which is on the west of the Euphrates, the banks of which, in the days of Jermiah as well as now, are called Tuf or *shatti* Furat.

Karbala, Nineveh, Ghazriya, Haira, Shatti-Furat, these are those tracts of land which were formed out of old Nineveh after its desolation. According to the description given by the prophet Jonah, the extent of Nineveh measured three days journey. If 20 miles per day be taken as an ordinary Arab's average speed of walking, the whole extent then measured about sixty miles. Hence we have to admit that all the above villages were founded on the site of Nineveh.

It is also to be remembered that *Hair* which is the site of Husain's tomb has nothing to do with *Haira*. This site is called Hair not because of its having any connec-

tion with Haira but because of the fact that when Mutta-wakkil Abbasi in 236 A. H resolved to erode the tomb of the martyr by constructing a canal through it, the running water of the canal on reaching the tomb did not move any further, but stopped.

Haira was founded by the aboriginal tribe of Joktan and became a formidable empire. Its first King was Malik, son of Muhanam Bina. Haira was a city in Kufa on the shores of the Persian Gulf which, in the past, extended up to Kufa. The country of Haira was also situated on its shores. But now the Persian Gulf has receded and the country of Haira has vanished away. This country was founded by Amr-bin-Adi in 500 Qamri. Some historians are of opinion that it was built during the time of Nebuchadnezzar

It is with this Haira that the name of Numan-ibn-Amraul Qais II, son of Amr, surnamed Muhraq King of Haira is associated. At Haira a very grand place called Khuwarnak was erected. The completion of this royal palace of grandeur and magnificence took full sixty years. Kaab-bin-Adi Haini was one of the notable Kings of this very Haira. (Akhbar-ud-dawal).

In short. mention is often made of the Kingdoms of Babylon, Haira and Nineveh in discourses of Husain's martyrdom. Karbala is situated on the site of these important historical kingdoms. It occupies the site which was sometimes known as Babylon, sometimes Haira and sometimes as Nineveh.

The site of Imam Husain's tomb was surrounded , on three sides by hillocks of which the The tomb of one facing the Zainabiah gate and Imam Husain. known as Tal 'Zainabiah speaks of its height. It was the place where Zainab, the sister of Husain. used to come again and again on the day of martyrdom called Ashura to ascertain and know the welfare of her brother Husain. It was then an extensive plain wherein Imam Husain was besieged by enemy's troops.

Ghazriya is associated with the name of the Ghazra tribe which is a sub-tribe of Bani Asad and is therefore called after them. It was this tribe from whom Husain purchased the site of Karbala for four thousands of Darham and who, after three days of martyrdom, interred the martyrs. From this account it is evident that the land of Karbala at the time of Husain's martyrdom was owned by Bani Asad.

In short the name of the places mentioned above were parts of the site where Nineveh once did flourish. As a matter of fact they all referred to the same site. This is why, that on reaching this land, when Husain asked its name of his companions. he was told by some Nineveh, by some Ghazriya, and by others Karbala.

According to the researches of Ptolemy the Arabs were familiar with the name of Joktan and the Arabian Joktan was similar to that of the Bible. These names undoubtedly refer to the same person (Forestor's Geography). According to the scriptures his descendants settled from Meeta to Tur-i-safar which is a mountain in the east. According to Burkarut Meeta and Moza are one and the same place. It was a sea-port of the Joktani tribe. Saba on the Gulf of Arabia. By Safar is meant the hilly tract of Yemen, which according to the view of Ptolemy was the site of the city of Safar and the settlement of the Safarides. The extent of this piece of land was about one hundred and fifty miles.

Joktan had thirteen sons, namely Almodad. Sheleph, Hazarnaveth, Jerah, Hadoram, Uzal, Diklah. Obal, Abemael, Sheba. Ophir, Havilah, and Jobab; all these together with their respective families, had settled from Yemen to Bahrain round about Hadr-i-Maut, Sanna, and Hajaz. (See Geography of Forestor, Book of Ptolemy, *Yakock* Abul Fida, and the Old Testament)

A majority of the historians including Strabo and George Sale are of opinion that Jobab and Jerham were the descendants of Terah and these were people whose family deeds filled up the pages of Arabian history. The power and eminence attained by this illustrious family will ever remain outstanding in the history of Arabia. As this family has a direct con-

nection with our hero, so it is incumbent on us to dwell fully on the question whether Jobab and Jerham were different persons or were the names of the same person.

Abul Fida holds two contradictory opinions. At one place he calls them two different persons and at an other place where he deals with different departments he takes Jerham as the solitary heir of all the nations. But in this connection, the well considered opinion of Forester is decisive; he takes Jobab and Jerham as the same person. He says that some translators have written this name as 'Jerah', St. Jerame spelt it as "Jar", and the modern Arabs spell it as "Jerah" "Serah," and Zebran, That the Arabs have an old practice of calling their Jerham as Jerah son of Joktan is further verified by the use of the original Biblical name in the book of Ptolemy. This opinion of Ptolemy *i. e.* "Jerha is an island off the coast of "Hejaz" we have quoted very often.

All this makes it clear that "Jobab," "Jerha" or "Jerham" were different names of the same person.

Joktan was the first King of Arabia who settled in Yemen and made it his capital. He was succeeded by Jobab or Jerham whose dominion extended up to Hejaz. Then came Jeshhab who was succeeded by Abdulshams. the founder of the city of Marah and the empire of Saba. He was succeeded by his son Hameer

and after Hameer came his son Watil. and Auf settled somewhere in or between Hejaz and Nejd. Siska then became King whose successor was Yafar ; while Faran, son of Auf, settled in the neighbourhood of his father, in an uncultivated valley on the site of Mecca. (Abul Fida).

The name Faran is applicable not only to that northern extensive desert which extends up to Qadesh but also to the mountains, situated therein. It is from these mountains that the great desert plain is called Faran. All Oriental historians as well as those who have faith in the old traditions and the Old Testament believe that Faran was the name of the said tract of land.

Abul Fida reports that Faran was the son of Auf ; but in the Latin translation of Abul Fida, rendered by H. R. Fletcher and published in 1831 A. D. by the name of "Abul Fida Historia Anti-Islam Cariabus" the word "فاران" was written on page 114 of the original book without dot as "باران". However this cannot be else but Faran ; for in the Latin translation it is written as Paran. Paran is the Jewish pronunciation and the Arabs change "p" into "b" hence in the original of Abul Fida it was "Baran - باران" the underlying dot was omitted i. e. the "ب" remained undotted which gave rise to this discrepancy.

The site occupied by Auf and its adjacent mountain, is still known as Auf but Faran (or Paran) has, on account of the Holy Kaba, assumed the name of Baitullah (House of God) or Mecca.

Yafar son of Siska was attacked and vanquished by his cousin Amir Zoorbash; but Numan, son of Yafar conquered back the kingdom and expelled Amir who retreated to Hajaz. A comparison of the years shows that the date of birth of Yafar son of Siska, Amir son of Faran, and that of Abraham was just about the year 1696 B. C. Fifty four years before this, Abraham was called from Ur which was in the possession of Chaldeans to Haran, a town in Mesopotamia. He passed through Karbala as the traditions have it; and when he came to know from God the tragic events of Karbala his eyes were filled with tears (Muntakhab Shaikh Tarihi). This happened in 1921 B. C.

After Numan, his son Shamha succeeded to the throne. Shaddad led an expedition against him, sent him to exile, and usurped his throne probably in 1912 B. C.

A long time after this, Alharith-ul-Raish of the family of Hazarmaveth took possession over Yemen. He was the son of Qais, son of Saifi, son of Saba, the junior who came of the Hamar's family. After seven generations he got the opportunity of combining the kingdoms of Yemen and Hazarmaveth together. This won him the title of the Muttabi I.

The self same Mecca which in the words of the Old Testament is called Paran was one of the most important halting places of Husain. the grandson of the Apostle of God on his tragic journey and it was in this uncultivated valley that Husain had his birth place. Hence according to this short historical sketch of the Arabian aborigines, Husain was the head of the aboriginal tribes of Arabia and the successor to Mecca. Medina, and Paran or Faran.

III. Settlers in Arabia.

The emigrants to Arabia were all of Terah, son of Hur's descent and divided into five branches (see the genealogical table of the Arabian aborigines).

- (1) The Israelities (Genesis. 10 and 16).
- (2) The descendants of Abraham from his wife Keturah. (Genesis. 11 and 25).
- (3) The sons of Esau (Genesis 11, 21, 25).
- (4) The Nahores (Genesis II).
- (5) The Haranes *i. e.* the sons of Moah and Uman (Genesis, 11 and 19).

This discourse because of the nature of its subject concentrates its attention on the line of Ishmael only.

As Abraham's two wives Sarah and Hagar were not on good terms with one another, Detailed account so he cast forth Hagar with her son of Paran or Faran. Ishmael from Syria. "And God was with the lad (Ishmael); and he grew" and "dwelt in the wilderness of Paran." (Genesis 21, verses, 20, 21). All the historians are of opinion that the sons of Ishmael never went out of Arabia; hence in accordance with the Old Testament and native traditions, Faran or Paran is nothing else but Paren or Faran of Arabia which is the site of Mecca. The oriental historians give the name Faran to three different places firstly that barren desert and mountain where Mecca lies, secondly the village and the mountain lying to the east of Egypt. thirdly the district on the outskirts of Samarkand (Marasidul Ittila, Muajjimul Buldan. Mushtarak Yaqut Hamvi Nuzhatul Mushtaq Sharif Idreesi).

The Arabic translation of the Old Testament, published by R. Queton in 1851 A. D., at Lugdoni Batavaram contains the following :—

In the above quotation the putting of Hejaz within brackets after Faran means that Faran (Paran) and Hejaz are both one and the same place.

But most of the Christian historians do not believe that Faran (Paran) was in Hejaz for the obvious reason that they deny the clear prophecies of the Old

Testament for about the Apostleship of Mohammad (May peace and blessings of Allah be upon him). Refutation of the Christian authorities *e. g.* Foresters' Encyclopaedia of the Bible etc., would be an uncalled for digression at this place. We therefore content ourselves with producing one argument in our favour in the shape of a few quotations from the Old Testament which would conclusively prove that Faran (Paran) is the same place as Hejaz. It was the very place where Ishmael settled. Faran was named after Faran a descendant of Auf. It is just possible that after Moses his sons might have shifted towards north-east on account of the local feuds and would have settled on the west of Mount Sinai in the eastern part of Egypt, which, after Faran some nation might have assumed the name of Faran as has been described by Rober and oriental historians. Nevertheless it is clear that this Faran was not in existence at the time of Moses and hence as such it is quite different from Faran or Paran, described in the Old Testament. The reason is that there is no mention of the name of Faran or Paran in the description of the journey undertaken by Moses from Egypt to Sinai. From Sinai the Israelities moved towards the north-east. This journey has been described in Numbers 10, verse 12 in the following words:—

“And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.”

Moses in his journey made his first halt at Taberah (Numbers, 11, verse 3), wherefrom he started for Kibroth-hattawah and "journeyed from Kibroth-hattawah into Hazeroth". (Numbers 11, verses 34, 35). And afterwards the people removed from Hazeroth" and pitched in the wilderness of Paran" (Numbers 12, verse 16). This Paran is the same place on which the resting of the cloud has been described. Hence it is evident that Moses must have travelled towards the north-east *i. e.* to Kadesh (Numbers, 13, verse 26). It is on this ground that we shall have to admit that Paran described by Moses could not be located on the west of Sinai; hence the village of Faran or Paran described by Rober was in existence at the time of Moses. As a matter of fact it is that Paran whose northern boundary is Kadesh and the western one is the forest of Sen and the Gulf of Arabia. When Moses moved out of Sinai the cloud rested in the wilderness of Paran or Faran, (Numbers 10, verse 12) and Moses *via* Taberah, Kibroth-hattawah and Hazeroth reached Faran or Paran which is in the vicinity of Kadesh. From here he sent embassies who on their return-journey first reached Kadesh, then Faran or Paran. This simple account solves the problem of Mose's journey to Paran or Faran and makes it clear that Faran and Sinai were two different wildernesses and not the different names of the same place. The Christian historians cannot take advantage of this confusion of places. Any attempt in this

direction on their part would be tantamount to the negation of the following authorities of the Old Testament.

(1) "And the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran". (Numbers, 10, verse 12) The wilderness of Sinai and that of Faran are evidently two different places.

(2) "Moses by the commandment of the Lord sent men from the wilderness of Paran" that "they may search the land of Canaan." (Numbers 13). From this it is evident that Faran and Canaan were two different places.

People who confound Faran with Sinai should take the trouble of comparing the descriptions given in the Old Testament with ancient geography with a view to know that Faran had no connection whatsoever with Sinai. Even Kadesh and Faran were two different places. Christian historians, in their efforts to deny the prophethood or apostleship of Mohammad, had spoiled the authentic value of the geographical and historical accounts of the Old Testament and have combined even Kadesh and Faran into one and the same place, although it is related about Moses,—

"And the Horites in their mount Seir, unto El-paran. which is by the wilderness. And they returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amerites."

This identifies Faran with Mecca in Hejaz.

For further evidence, it is enough that, in the absence of any contrary opinion. Population and the the sons of Ishmael settled in Hejaz. sons of Ishmael.

Ishmael begot twelve sons, namely Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad or Hadar, Tema, Jetur, Naphish and Kedemah (I chronicles, 2 verses 29, 30, 31).

We do not propose to write down the history of Arabia, but we are, however, obliged to describe in detail where the sons of Ishmael had settled with a view to secure more accuracy in the location of Faran as well as every possible facility for further elucidation of the site of this city.

Nebaioth settled in the north-western part of Arabia. On the map prepared by Rev. Camtery, P. Carry M. A. this place is shown between 28 and 30 N. Latitudes and 36 and 38 East longitudes. Rev. Forester reports that this tribe settled from the middle of the mountain region of Arabia to the interior of Wadi-ul-Qura in the east and to the gulf of Elam and the frontiers of Hejaz in the south. Strabo still more enlarges the extent of their settlement and includes two more places on the gulf of Arabia ; the extent of their dominions on the sides of south and west, terminates on the latitude of Madina. These two places were the seaports of Hur *i. e.* port Safeed on the north of Yanbu and the port of Yanbu

itself. Rev. Forester observes that from this account it can be inferred that these people settled not only in the hilly desert of Arabia but also in the provinces of Hejaz and Najd.

Kedar went to the south of Nebaioth and settled in Hejaz. The Old Testament, the books of Isaiah, Jeremiah, Ezekiel etc. contain a lot of verses in praise of the greatness and importance of this nation. Our Lord Muhammad, the Apostle of God came of this noble line. Rev. Forester observes that from the statement made by Isaiah prophet that "the flocks of Kedar shall be gathered together unto thee," it can be inferred that the investigation of Kedar's people should be made at the extremity of the country of Nebaioth; and this should be further verified from the other account of the same prophet *i.e.* from the description of Kedar's country which can be instantly recognized by any one conversant with the geography of Arabia that it is the accurate description of that piece of land of Hejaz wherein the most renowned cities of Mecca and Medina are situate; People desirous of further elucidation and more evidence should please study the modern geography of that part of Hejaz where, by the side of Yanbu the cities of Alhazar and Nabat, which are the modern Arabic names of Kedar and Nebaioth are located. So far, we have studied the relics of Kedar in the light of ancient geography. We shall now propose to consider how far the Greek and Roman authorities concur with

us. In the opinion of European research scholars, however unauthentic and unreliable may be the unsupported traditional Arabian accounts but according to the just canons of reasoning their disagreement with the decided and absolute concurrence of the accounts of religious and secular histories would be an impossibility. Even the Arabs themselves have it from time immemorial that Kedar and his sons settled at the outset in Hejaz and specially so the Quraish who were the guardians of Mecca and the custodians of Kaaba, and who used to boast of being the descendants of Kedar. Our Lord Mohammad, the Apostle of Allah used to take pride of his being in the line of Kedar. The authenticity of such national traditions attains almost historical accuracy, because of their being supported on one side by those explicit accounts of the Holy Books which fix the settlement of Kedar in that very part of the peninsula of Arabia, now called Hejaz and on the other side the truth and accuracy of these, are further verified by the fact that in the days of Yunus, Ptolemy, and Pliny the great Hejaz was evidently inhabited by the Kedaries, the Daratis, the Kedrontais. and the Bagdites nations (Historical Geography Volume I, P. 240).

It is now conclusively proved from the accounts given by Isaiah the prophet, as well as from the national traditions that Kedar settled at Hejaz wherein are included Mecca and Medina as well. Further proof of this can be had from the cities of

Alhazar and Nabat of modern geography, which as a matter of fact, are the modern names for Kedar and Nebaioth. The tradition of the Arabs that Kedar and his sons settled in Hejaz is further verified by the fact that in the period of Atteek Hejaz has been described as Kedar's home. Rev. Godrey P. Carry has shown in his map the settlement of the Kedars, on 26 and 27 N. Latitudes and 37, 38 East Longitudes.

All these fix the position of Paran or Faran where Ishmael and his descendants had settled and Faran or Paran of Sinai is a town of christian invention.

The construction of Kaaba at Mecca in Hejaz adds to the list of proofs to the effect that Ishmael settled in Hejaz and Abraham and Ishmael together erected the Kaaba. This is narrated in the Quran as:—

When Abraham and Ishmael laid down the foundation of this house, then they prayed to, Allah, "Accept the construction of this house from us. Verily thou hearest this prayer and knowest the heart's wishes."

Besides this proof from the Holy Quran, the very old national traditions which all the Arabian nations have been believing in, from generation to generation conclusively prove that the Kaaba was built by Abraham and Ishmael together. The well known Gibbion reports:—

"Each tribe, each family, each independent warrior, created and changed the rites and the object

of this fantastic worship, but the nation, in every age, has bowed to the religion, as well as to the language, of Mecca. The genuine antiquity of the Kaaba ascends beyond the Christian era: in describing the coast of the Red sea, the Greek historian Diodorus has remarked, between the Thamudites and the Sabæans, a famous temple, whose superior sanctity was revered by *all* the Arabians; the linen or silken veil, which is annually renewed by the Turkish emperor, was first offered by a pious King of the Homerites, who reigned seven hundred years before the time of Mohomet."

Having proved that Mecca is on the mountains and desert of Faran (or Paran)
 Our main object. which were inhabited by the descendants of Ishmael, specially of Kedar, in the line of whom is the prophet Muhammad and that the Holy Kaaba was built by Abraham and Ishmael together, we are now in a position to prove the prophecies made by Moses, and by the prophet Habakkuk with regard to the apostleship of Muhammad

(1) *Moses Predicts* ;—

" And he said, " The Lord came from Sinai and rose up from Seir into them; he shined forth from mount Paran, and he came with ten thousand of saints; from his right hand *went* a fiery law for them. " (Deuteronomy, 33, verse 2).

(2) "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise."
(Habakkuk ,3, verse 3.)

In the presence of these reliable predictions who can dare say that this one, referred to in the prophecies as the comer from mount Paran with the Law will be anyone else than the prophet Muhammad himself ? Who else is the respect and honour of Teman, son of Ishmael, and the Holy One of mount Faran (or Paran) than our Lord, Muhammad (May peace of God be on him)?

In an article on Islam by some learned Jewish scholar, published in the Quarterly Review of October 1869, it is reported that Stepher has expounded the verses containing the prophecies of Sinai, Paran, and Seir in this way that God came from Sinai *i. e.* gave the law in Hebrew, *i. e.* gave the Law in the Greek language. (which means the Bible and the Muslims call the Christians as Romans), and "appeared on the mount Paran and from his right hand went a fiery law for them"; this means that the law was given in Arabic (which means the Quran). The Quran itself has described this attitude of it very frequently at a number of places that it is an explicit and "fiery

This representative of Kedar, the illustrious personality in the line of Ishmael, the "Holy One " of mount Paran, the holder of the "fiery law," the glory

of the heavens, the deservant of praise in this verse that "The heavens were not created but for thee," and the filler of the earth with "his praise" is our Lord, Muhammad the Apostle of Allah, (Peace of God be on him). His grandson was Husain the most outstanding personality in the line of Ishmael, the dearest son of Fatima, the solitary heir and custodian of the Holy Kaaba. He is the hero of this booklet. The prophets of God had mourned for him on his martyrdom and the nations of the world will mourn for it till the day of Resurrection.

Being the founder of the Holy Kaaba, both Abraham and Ishmael were the rightful owners of it and hence its guardianship had been as a rule inherited by their descendants. Though for a short time it had passed into the hands of other people as well, yet since the days of Qusai, its guardianship remained permanently with the Hashimities. It passed from Abdul Muttalib to Abu Talib who *ipso facto* became the head of the Arab tribes and the leader of the Arab nation. Abu Talib was succeeded by his son Ali. In case Mohammad would not have been sent by Allah as His Apostle and Ali would not have paid his allegiance to him, then no one else would have succeeded to the Kingship of Arabia. Omar, the second Caliph used to threaten Ali to depose him of his custodianship of the Holy Kaaba. Husain was the only heir both of his father Ali and his grandfather

Mohammad, the Apostle of Allah : he was thus the rightful trustee of the Holy Kaaba and the Emperor of the Arabian Empire.

The history of the world is full of the accounts of tragic deaths ; but that the martyrdom of Husain exceeds all, has been proved by the accounts of ancient history, narrated above. We propose to recapitulate them as under ;—

(1) Husain was the possessor of all the attributes of the Ishmaelite line.

(2) He was the grandson of the Holy One of mount Paran or Faran.

(3) He was the custodian of the Holy Kaaba.

(4) He was the guardian, the heir and the defender of the last " fiery law "

(5) Finally Husain was the important member of Abraham's feast. Consult the Old Testament for God's promise with Abraham which was subsequently fulfilled.

" And as for Ishmael, I have heard thee : Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly ; twelve princes shall he beget, and I will make him a great nation "

(Genesis, 17. verse 20).

" And the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar ? fear not ; for God hath heard the voice of the lad where he is."

“ Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.”

(Genesis, 22, verses 17, 18.)

From the above quoted verses, the promise of God with Abraham, the direct conversation of the angel of God with Hagar, the foretellings of the begetting of twelve princes in his line and of making him a great nation ; all this proves that Ishmael in his line shall have twelve princes *i. e.*, twelve spiritual leaders almost equal in status to the prophets.

Does this mean the twelve sons of Ishmael ? No, certainly not for the obvious reason that God has promised to Ishmael in exactly the same words in which he did to Isaac,—“ I am the God of Abraham thy father : fear not. for I am with thee, and will bless thee.” The Christian scholars are of opinion that the promise to Isaac is for spiritual blessing and uplift *i. e.* apostleship ; hence in the like manner to Ishmael as well the promise of God is for the apostleship and for spiritual blessing. Hence the twelve princes referred to would be the spiritual leaders. like Isaac. As out of the twelve sons of Ishmael, not a single one was a spiritual leader or prophet ; hence his twelve sons are not meant here. These twelve princes or spiritual leaders were the twelve Imams who were the descendants of Ishmael and the successors of the last prophet, Muhammad. If it is not so, let the objectors suggest any other list of twelve spiritual leaders.

Even in the New Testament the same word prince has been used in the same sense of spiritual leader for Jesus,

“ And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda ; for out of thee shall come a Governor. that shall rule my people Israel.”

(Mathew, 2, verse 6.)

In view of this there is now no reason why we should not take these twelve princes as the twelve Imams of the line of Ishmael, where it is further proved by the following verse of the Quran as well.

Allah said to Abraham that He would make him the Imam over the people. Abraham asked Him, “And make also my descendants the Imams,” (God) replied that His post of Imamship would not accede to the tyrants,”

Our Lord, Muhammad (Peace of God be on him) said “ This prayer of Abraham had been accepted in my favour as well as in that of Ali. None of us ever prostrated before idols. God has made me His Apostle and Ali as my vicegerent ” (*Manaqib ibn-i-Maghazil and Tafsir Wahidi*).”

It is now established that this prophecy is in favour of the twelve Imams and the foretellings of the Old Testament, traditions. and the Quran are all in favour of the twelve immaculate Imams in the illustrious line of Ishmael and Abraham. Of these twelve

illustrious and immaculate princes, the one who had been greatly mourned by the prophets, the apostles and the saints of old is Husain the martyr.

—:—:—

The Mourning for Husain.

We do not want to discuss here the amendments, made in the Scriptures, otherwise it would have been easier for us to show where in the meetings of the prophet, Husain had been mourned for his martyrdom and also what an important personality did Husain possess that his mention has been repeatedly made in both the Testaments. Leaving aside these questions, we see that even the present Bible is full of the accounts of Husain's martyrdom and the eyes of the prophets appear swimming with tears for Husain's tragic death.

The prophecies and foretellings of the Old Testament are always like riddles and are never explicit; hence the prophecies regarding the martyrdom of Husain have also been couched in veiled terms. However they cannot mean else but the martyrdom of Husain.

<p>Noah's Mourning.</p>	<p>Before Noah's ark rested on the mountain of Ararat, it happened to pass at the place where Babylon was afterwards founded. As soon as it reached this place it was caught by a storm whereupon Noah, when informed by God of Husain's tragic death, cursed the tyrant murderers of</p>
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Husain (Muntakhib of Shaikh Tarihi). Although this whole event *in toto* is not given in the Old Testament, yet the coming of Noah's ark to Karbala as well as its being caught there by the storm has the support of authentic histories in its favour.

Abraham moved from Ur of the Chaldeans to Paran which was Iraq (Genesis, 12, The Mourning verse, 31). This proves the coming of of Abraham. Abraham to Karbala. The traditions have it that when Abraham reached the land of Karbala, his horse stumbled. He fell down from horse back and received injuries on his head ; therefore God foretold him of the martyrdom of Husain. He was deeply moved and he accursed Yezid, the tyrant King of Husain's time (Muntakhib Shaik Tarihi.)

"And 'ye shall have on the tenth *day* of this seventh month an holy convocation; Moses's Mourning. and ye shall afflict your souls ; ye shall not do any work *therein*", (Numbers 29, verse 7).

" And *this* shall be a statute for ever unto you *that* in the 7th month on the tenth day of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you " (Leviticus, 16. verse 29).

" And the Lord spoke unto Moses, saying,

Also on the tenth *day* of the seventh month *there shall be* a day of atonement. it shall be an holy con-

vocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

And ye shall do no work in that same day for it is a day of atonement for you before the Lord your God.

For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

Ye shall do no manner of work; it *shall be* a statute for ever throughout your generations in all your dwellings.

It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the *ninth day* of the month at even, from even unto even shall ye celebrate your sabbath." (Leviticus 23, verses 26 to 32) Italics are not ours.

The above mentioned prophecies hold true only in the case of Moharram and Ashoora. By the seventh month is meant the month of Moharram, the tenth day is the tenth day of Moharram, called Ashoora, the day on which Husain was martyred, hence the afflicting of the souls has become incumbent on men on that memorable day as it is fixed a day of mourning among Muslims. Forbidding all sorts of secular work, making it a Sabbath and a day of mourning, and

the order for the exclusion of the non-conformist are all in favour of Ashoora. The prophecy of the day of atonement, falling on the ninth day of the seventh month at even, from even unto even was no doubt held true on the plain of Karbala in the year 61 A. H.

The seventh month of the Jews is Tishri which ran parallel with the Moharram of 61 A. H. Its English equivalent is Tisri when the sun shines in Libra.

Just as the Christian dates coincide with those of lunar months, in the same way the Jewish dates have a similar correspondence with the Islamic ones. A manuscript history of Egypt records that the first of Moharram fell on the first of Tishri in 680 A. D. Yakubi relates in his history that the first of Moharram 61 A. H. fell on the first of Tishri and in most of the Iranian cities on that day the sun had attained thirteen degrees and a half in Libra and the moon was on the twentieth stage of Aquarius ; and in the year 61 A. H. the dates of Moharram corresponded with the dates of Tishri.

On the tenth day of this month the Jews had made the keeping of the fast compulsory on themselves. This fast of the tenth day of the seventh month was known by the name of "Dukaboor" whose Arabic name is "Ashoora"; but in our opinion "Ashoora" is the original word. As Karbala occupies

the site of Assyria and as Husain had been martyred on this land ; hence with a view to commemorate this event the word "Assura" had been coined out of Assyria, which finally assumed the form of Ashoorā. Most of the philologists are of opinion that the word "Ashoorā" is not an Arabicised word but a pure Arabic term and its root is Ashoor (Fikha-ul- Lughat of Saalabi, and Mazharul Lughat of Sayuti). All the historians as well as theologians of all the different schools and philologists are unanimous in their opinion that the martyrdom of Husain took place on the tenth of Moharram. Ashoorā is the name for the tenth day of Moharram, and Tasua is the ninth Moharram, According to the teachings of the Old Testaments Tasua and Ashoorā both are days of the "affliction of the soul." But the Sahih Bukari, which is an authentic book, after the Qurʾān among the Sunnis, narrate out of some policy a tradition from Ibne Abbas that Ashoorā is the ninth of Moharram and Tasua is eighth. This is further contradicted by another tradition recorded in it,—

"That day is of Ashoorā. The Imam (Peace of God be on him) had been told that the Jews and the Christians held the Ashoorā sacred. The Imam replied that they would keep fast on the ninth day from the beginning of the new year. It is now clear that Ashoorā is the tenth day and Tasua is the ninth one according to the rules of Arabic language. As to the opinion of Jubari that it is a coined word, it is

enough to say that he holds this opinion because of his maliciousness and prejudice and wants to minimise the importance of Ashoorā. A coined word is properly speaking a new word, never used by the old people and is commonly met with only in the works of later writers. The words of Ashoor and Tasua are old because of their being used in the Leviticus and the Numbers of Moses and they were sacred even to the Jews is evident from Bukhari's tradition.

" This is evident also from the tradition, recorded in the Sahih Bukhari that the tenth day of the seventh month mentioned in the Old Testament as the day of mourning corresponds with the tenth of Muharram.

"The burden upon Arabia. In the forest in Arabia shall ye lodge. O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. For this hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail."

" And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished for the Lord God of Israel hath spoken it." (Isaiah, 21 verses 13 to 17.)

Who is that thirsty and hungry man that came out from Medina avoiding the drawn swords, bent bows and the grievous war to prevent the sacrilege of Mecca and Medina and traversing the deserts was martyred at Karbala, the old site of Babylon; and whom have the sons of Ishmael, Tema and Dedanim been asked to receive? The Kedaries had lost their glory long ago. They had lost all their wealth, power, and dignity. Abraham's religion and the belief in faith had been all cast into the limbo of oblivion; hence the sons of Kedar felt great difficulty in accepting the fiery law of Paran and the mutual discord, jealousy, rancour, spirit of revenge, family enmity; and internecine wars prevailed to such an extent that the people, throwing the teachings of the Apostle of Allah in the back ground, rushed cruelly to the killing of the grandson of the Apostle of God.

“And afterwards did more grievously afflict her by the way of the sea, beyond Jordan, Another Mourning in Galilee of the nations. The people of Isaiah, that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them both the light shined.” (Isaiah, 9, verses). Mathew, simply because of this little hint that Christ stayed by the side of Galilee on the Euphrates, applied the above prophecy to the case of Christ (Mathew, 4, verses 14 to 16).

Even if we accept St. Mathew's interpretation that the prophecy of Isaiah was about Jesus, then it re-

mains to be answered why did the prophet. Isaiah use for Christ "the shadow of death"? Jesus was neither crucified there, nor was killed. After crucifixion Jesus came to life again and returned to Galilee (Mathew, 28, verse 21) Who is then that illustrious personality that was killed on the land on account of which it is called the "land of the shadow of death." It is that great martyrdom about which the Muslim historians report that when Jesus reached Karbala his way was intercepted by a lion who foretold him of the martyrdom of Imam Husain. Thereupon Jesus cursed the bloody killers of Husain (Muntakhib of Shaikh Tarihe).

....." For the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." (Jeremiah 46, verse 10).
The Mourning of Jeremiah. Who else can be this "sacrifice" by the river Euphrates deserving of its mention in the revealed book than the grandson of the Apostle of Allah.

"Thou wentest forth for the salvation of thy people, *even* for salvation with thine
The Mourning of Habakkuk. anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah."

"Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly (Habakkuk. 3, verses 13 and 14).

seuenth *month* even those seventy years did ye at all fast unto me, even to me ?”

“And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves* ?”

“*Should ye not hear* the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain ?”

Zechariah 7, verses 4 to 7.

This is the same fast as well as the mourning on the tenth day of the seventh month *i, e.* on the day of Ashoorā the observing of which had been made incumbent by Moses in his Leviticus, 23, for ever as a mark of respect in honour of Husain, and the same order had been repeated subsequently by angels. Observing his fast and its breaking, are not in any way useful or harmful to God, but on the other hand they are useful for the mourners of Husain.

	“To him that over cometh will I grant to sit with me in my throne, even as I also over
Mourning of	came, and am set down with my Father
Jesus Christ.	in his throne.”

“ He that hath an ear, let him hear what the spirit saith unto the churches.”

Who can be that illustrious personality worthy of sitting by the side of Jesus Christ : and also like Christ,

after being physically subjugated, attained spiritual success and victory. This greatest personality is that of Husain who was for a while physically subjugated by Yezid but in reality had won everlasting victory.

“These are the two olive trees, and the
 The Mourning of two candlesticks standing before the
 St. John God of the earth.”

“And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in the manner be killed.”

“These have power to shut heaven, that it rain not in the days of their prophecy; and have powers over waters to turn them to blood, and to smite the earth with all plagues, as often as they will”

“And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.”

“And their dead bodies *shall lie* in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

“And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.”

“And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another.” Revelation, 11. verses 4 to 10).

Consider over the words of St. John and think out the two personalities talked about—

1. The two holy trees of olive and the two candlesticks are the two descendants of Abraham, *viz.*, the two grandsons of the Apostle of God, Imam Hasan and Imam Husain. No just and reasonable Christian can point out any other two persons possessing the above mentioned qualities and attributes save Jesus. The Holy Quran in the Chapter of Light has also compared them with candlesticks and proved them as descendants of Abraham;—

“God is the light of the heavens and the earth; His light is as a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star; it is lit from a blessed tree, an olive neither of the east nor of the west, the oil of which would well nigh give light though no fire touched it.”

In the above verse the lamps stand for Hasan and Husain (Peace be on them) and the sacred olive is for Abraham whose two grandsons are Hasan and Husain. (Manaqib Ibne Mughazni, Munaqib Fakhirah, Amali Ibne Babwye, Tafseer Ali Ibne Ibrahim, Qummi, Tafsir Ibne Hahiyar, Ikhtisas Shaikh Mufid Majma-ul Bayan Tibrisi, Tafseere Safi, Tafseeri Burhan)

2. Both of these olive trees will have full power, possession, and control over creation as has been foretold by Revelation; and the Apostle of God (Peace be on him) has given an explicit description of his house as,—

“The members of my house are the protection for the people of the earth just as the stars are a shelter for the people of the skies.”

(Ahmad bin Hanbal, Faraidus Tismattain Ham-veni).

Ibhe Babwaye Qummi has given two traditions in his Amali and at the close has reported that Imam Zainul Abdeen said,—

“It is on account of us that it rains, that the blessings of God spread and encircle the universe, and that all the blessings of earth come out.”

These are the general powers which have been described by Revelation as special ones.

3. These martyred princes have been described in the Revelation as prophets and witnesses. This is the cogent proof of Hasan and Husain's being spiritual leaders and Caliphs. After Jesus no other, but these two martyrs can be pointed out fulfilling all the predicted attributes of the Revelation. Even the Quran has described them as witnesses and the testifiers,—

“Is he (like them) who stands upon a manifest sign from his Lord, which is a witness from him.”

(Chapter of Hud).

Manaqib Khwarazmi, Faraidus Tasmattain Ham-veni, Tafseer Wahedi, Tafseer Salabi, Hafiz Abu Naeem, Khasais Nazeeri, Manaqib Ibne Maghazeli Sharah Ibnul Hadeed).

But in the Tafseer of Ayyashi it is related of Imam Jafar-us-Sadiq (Peace be on him) that the witness is Ali and after him his (eleven successors) one after the other. This is verified by Revelation. Our Christian friends should have to acknowledge that there has not been even a single personality after Christ for whom the foretellings of the Revelation can hold true literally save that of the grandsons of the Apostle of Allah (Peace be on him).

4. One grandson of the Apostle of Allah was killed by the treacherous poison administered by a brute in human form of Damascus and was not allowed to be interred adjacent to the grave of his grandfather. The second was cruelly butchered at the hands of the most tyrant, sanguine, and blood-thirsty butchers who first starved him as well as kept him with all his family and companions thirsty for three continuous days and then after cutting the neck with the cruel blunt dagger, left "their dead bodies three days and half," and did, "not suffer their dead bodies to be put in graves." The Ommiyyaid tyrants, in the words of the Revelation, rejoiced over them, made merry, and sent gifts one to another. Thus the foretellings of the Revelation hold true to Husain in every respect.

5. "Their dead bodies shall lie in the street of the great city,"—this great city is no other place but Karbala which occupies the site of Nineveh. called a great city by the Old Testament.

"Now the word of the Lord came unto Jonah, son of Amittai saying,

"Arise, go to Nineveh, that great city."

(Jonah. 1, verses 1 & 2).

"And the word of the Lord came unto Jonah, the second time, saying,"

"Arise, go unto Nineveh, that great city."

(Jonah 3, verses 1 and 2).

"So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three day's journey."

(Jonah, 3, verse 3).

6. "The great city which spiritually is called Sodon and Egypt." In the eyes of Jonah the land of Karbala, where Husain was martyred and his tomb has been built, was as spiritually sacred as that where Christ was crucified."

7. Those who had butchered Husain, his kinsmen and followers, were themselves killed in a like manner and Imam Zahri relates that not a single murderer of Husain escaped the retribution of God. Yezid's empire collapsed within a very short time. (Asafur Raghibeen). Living snakes entered into one nostril of the murderers of Husain and came out from the other (Sirrus Shahadattain by Shah Abdul Azeez).

"And they sung a new song, saying, thou art worthy to take the book and to open the seals thereof : for thou wast slain, and hast redeemed us to God by the

The 2nd Mourning
of St. John.

blood out of every kindred, and tongue, and people, and nation. " (Revelation 5, verse 9).

If it be taken that Christ was crucified, even then crucifixion can not be taken to mean "wast slain" in any language of the world; hence here the phrase "thou wast slain" refers to no one else but the one who was killed by the sword and dagger of Shimar and of Sinan on the plain of Karbala,

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him and all kindreds of the earth shall wail because of him even so Amen."

The third mourn-
ing of St. John.

Besides Husain, who can else be the most bevailed by all the kindreds of the earth and who else was so pierced? If it is correct that Jesus was crucified, then who has wailed for him and where has he been wailed for? What to say of other nations, even the Christians themselves have never held meetings of mourning; but on the other hand in the case of Husain, what to say of his friends, even his enemies wailed for him and this mourning for him will continue for ever up to the last day of the world. Ibne Saad shed tears for Husain, Yezid himself wailed for him. Mutazid Billah wept for him (Tabari volume I), Saleh, uncle of the Caliph Saffah wept for him (Murawwajuzzahab).

Moawiya, son of Yezid, son of Moawiya wept for Husain (Tabari). After the martyrdom of Husain

the dust turned into blood, blood rained from the heaven, the oracle recited the dirges, seventy thousand angels would weep for Husain at his tomb till the day of Resurrection; for three days or two the walls remained painted with blood; from under every stone of Bethlehem blood gushed out, gloomy clouds hovered over the earth for full three days; and the sun was eclipsed. These facts have been elaborately described in the histories given below.

Kamil Ibne Athir, Ghunyat-ut-Talibeen. Sawaiqi Muharriqah, Amali Thaalibi. Yanabi ul Muwadai, Tafseer Fathhul bayan. Tarikh-i-Kamil, Sirrus Shahadattain, Tahrirush Shahadattain, Baihaqi, Ibne Jauzi.

Husain was the only martyr who came to life again and was seen by all. On the eleventh night the accursed Jammal heard him talking with his Mother Fatima and his grand-father Mohammad (Peace be on him). The wife of Khuli heard his head conversing with his mother Saiyyeda, the other name of Fatima. The Kufians heard from his head, reciting from the top of the spear, the Chapter of "the Cave" of the Quran all through the way from Kufa to Syria. Even God Himself has foretold the eternal life of Husain in the following verse of the Quran:—

"Those who were slain in the name of God, do not take them dead but they are living with God and obtain their livelihood,"

This was verified by the silence of Yezid when

Zainab, the elder sister of Husain recited the above verse in his darbar (Tabari).

The Apostle of Allah very often foretold the tragic events of Karbala and of the martyrdom of Husain and that he wept bitterly because of Husain is evident from the following;—

1. "After the birth of Husain, when Ummul Fazl narrated her dream, the Apostle of God took Husain in his lap and said that his followers would kill him." (Mishkat Vol. 8, Page 140).

2. "This son of mine, Husain," said the Apostle of Allah, "shall be slain on the plain of Karbala." (Sahih Bukhari and Ma'alimut Tanzeel of Lughavi).

3. On the day of Ashoora Umme Salima saw the Apostle of Allah, in a dream. weeping and his beard was full of dirt.

(Sahih Tirmizi).

4. On the day of Ashoora Ibne Abbas saw the Apostle of God in a dream weeping bitterly (Sawaiqi Muhharriqa and Tarikhul Khulafa).

The Importance of Husain's Martyrdom.

The mourning of the prophets and their commemoration of this important martyrdom was not without reason. Husain was the prince of spiritual leaders and the grandson of the best and the greatest of the prophets. He was innocent and was killed for no fault of his; hence the Divine wrath was

invoked as it was commonly experienced in connection with the martyrdom of the prophets of old as described in the Bible. Hence the similar signs of Divine wrath did appear on the martyrdom of Imam Husain as well.

"Deliver me from blood—guiltiness.
O'God, thou God of my salvation."
Prohibition on the shedding of blood. (Psalms 51, verse 14). "Thou shalt not kill" (Exodus 20, verse 13 and Leviticus 5, verse 13).

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment."

"But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment." (Mathew, 5, verse 21 and 22).

In the heavenly books the greatest sin is murder. It is given in the Quran.—

"He who wilfully killeth any innocent man will have hell as his eternal residence."

"Now when the centurion, and they that were
with him, watching Jesus, saw the
Murder of the earthquake, and those things that were
Prophets done, they feared greatly, saying, Truly
this was the son of God." (Mathew. 27, verse 54).

That the earthquake on the martyrdom of the Apostle of Allah and other similar occurrences took place is evident from the records of the Bible. Hence

it is not a matter of doubt if similar occurrences of an even more serious nature took place on the martyrdom of the innocent and immaculate Husain. Similarly the greatest amount of punishment that can be inflicted on their murderers and the accomplices of those bloody criminals would be the least amount although the martyrdom of Husain has far greater weight of importance than the supposed crucifixion of Jesus.

*“Husain’s martyrdom compared with Christ’s
Crucifixion.”*

At the time of his crucifixion Jesus showed signs of nervousness, perplexity, and impatience, and cried aloud. He was neither hungry, nor thirsty, nor had children or family with him, nor had he wounds all over his body. Notwithstanding this he was so distressed at the approach of death that he began to pray for his life all the more fervently and his sweat rolled down his body like big drops of blood.

“Then saith he unto them, my soul is exceeding sorrowful, even unto death;

(Mathew 26, verse 28 and Marks 14, verse 34):

“And he went forward a little and fell on the ground, and prayed, that, if it were possible, the hour might pass from him.”

“And he said, Abba. Father, all things are possible unto thee, take away this cup from me:”

(Mark, 14, verses 35, 36).

1. From his very childhood Husain had been very frequently foretold by his grand-
Perseverance of father, father, and mother that he
Husain. would be killed with all his relatives
 and friends on the plain of Karbala
 after passing three days without food and water.
 Notwithstanding this foreknowledge of the coming
 tragic events, and in spite of the fact that he was
 dissuaded by his friends from undertaking the journey
 to Kufah he was a man of such a firm determination
 and strong will that he moved on boldly into the
 jaws of death. For him, although safety perhaps
 resided in his paying allegiance to Yezid, yet Husain
 boldly identified himself with justice and right and
 chose without a moment's hesitation the second alter-
 native of death.

2. On the eighth of Zilhijja 60 A. H. in front of
 the Holy Kaaba Husain addressed a large crowd of
 people in the following words :—

“Praise be to God. He doeth what He wisheth.
 There is no power but that of God. The son of Adam
 cannot overstep the bounds of His power. I am
 much more desirous of seeing my elders than Jacob
 was of meeting his son Joseph. God hath fixed my
 place of martyrdom to which I intend to proceed. We,
 the family of Mohammad submit to the will of God
 and remain patient in calamity. God will bestow on
 us the requisite amount of patience. Hence those
 who are quite pleased to sacrifice their lives in our

cause may accompany us. If God will, we shall start from here by to-morrow morning."

3. On the night of Ashoora he called for his relations and companions and addressed them as follows :—

"I have absolved you all of the allegiance due to me. In the darkness of night, save your lives and go anywhere you please; for these people are desirous of killing me only. They would, therefore, not interfere with your escape."

4. On the morning of the Ashoora Husain raised his hands and prayed :—

"O'God ! Thou art the only reliance of us in every calamity. Thou art the only hope in every adversity. Thou art the only supporter in every forthcoming trouble. There are many such griefs as weaken the heart and where planning and scheming lose their force, when friends become faithless, and enemies get the opportunity for scandalising. I have always been presenting them to Thee and have been complaining of them to Thee. My inclination is towards Thee only."

"Thou art the owner of every blessing. Thou art the possessor of every virtue and Thou art the final end of every inclination."

3. In spite of the fact that on the day of Ashoora, Husain was beset with one thousand and one odds, was out of home, was surrounded by innumerable barbar-

ous hosts, and along with all relations and companions was without food and water for the three previous days, his courage, nevertheless, outshines that of the prophets of old. While Jesus was not willing to part with his life, Husain willingly sacrificed his brothers', nephews', cousin's, young son's, even a child's life who was a mere infant of six months, and that of other relations, friends and companions for God's sake. This is the living miracle of the Apostle of Allah which at every point excels the so-called crucifixion of Christ.

6. When Husain fell down from the back of his horse, full of wounds, he prayed to God in the following words :—

“In the name of God, for the cause of God and for the sake of defending the faith of Islam.”

O, ye the people of the earth ! be witness to my sacrifice which completeth in the name of God and for His sake and for the sake of the safety of the religion of the Apostle of God.”

Let the advocates of uprightness and the upholders of justice decide what relation does the crucifixion (if it be true) of Christ bear to this greatest sacrifice of Husain.

Verily Husain has offered himself for martyrdom in such a bold fashion that it was calculated to heighten the honour of other martyrs and to sanctify martyrdom itself.

"Judas who was one of the disciples of Christ.
 sold him for thirty pieces of silver
The disciple of and betrayed him while others fled
Christ in their away."

true Colours. (Mathew, 26).

Another disciple, "left the linen cloth, and fled
 from them naked." (Mark 15, verse 52).

Peter who was the disciple of Christ denied his
 master thrice before the cock crew twice."

(Mark 14; verse 72).

"The next morning Christ would be crucified while
 his disciples one and all enjoyed sound sleep the night
 before" (Luke 22).

Peter cursed Christ and swore, saying, "I know
 not this man of whom ye speak."

(Mark 14, verse 71.)

Such was the character of Christ's disciples which
 is usually applauded in high sounding terms by our
 Christian friends.

World's most famous examples of devotion and
faithful friendship pale into utter
Fidelity of Husain's insignificance when compared with
Disciples. the fidelity and devotion displayed
 by the friends and followers of
 of Husain on the most tragic day of Ashoora at the
 alter of Karbala. On the memorable night of Ashoora,
 Husain absolved them all of the oath of allegiance
 and advised them all to fly away for their safety;
 but those faithful personalities cried out with one

voice, "O master, our ardent wish is to sacrifice our lives at your feet. Even if we should be killed a thousand and one times and be again brought back to life; still this desire of ours would not be satisfied."

Another said, "If after being killed, I be burnt to ashes, the ashes be blown to the winds and then I be brought to life again, even then I would not forsake you, Husain, though this process be repeated many times over and over again."

On the day of Ashoora, every one of the seventy-two souls that were in the company of Husain, endeavoured his level best to be the first in the offer of his life as a noble sacrifice.

Martyrdom of Husain has too many more outstanding points to excel the taken-for-granted crucifixion of Christ. In many respects Husain's test was harder than that of Abraham. Abraham had to offer for sacrifice only one son, but Husain had offered seventy-two souls, hence the perseverance of Husain was much more severely tried than that of Abraham. This explains why the martyrdom of Husain had been mourned by the prophets of old.

"Husain is the Greatest Martyr."

The Old Testament relates :—

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here *I am*."

"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering

upon one of the mountains which I will tell thee of.”
(Genesis, 22, verse 2.)

This sacrifice has been referred to Isaac, which is evidently an alteration.

Issac was not the only son of Abraham. Before Abraham begot Issac Ishmael was his only son and in the words of God was his “seed”. (Genesis, 21, verse 13). Ishmael was as much a son as Isaac was. The Old Testament has mentioned this fact at many places,—

“Then Abraham gave up the ghost and died in a good old age, an old man, and full of years, and was gathered to his people.”

“And his sons Isaac and Ishmael buried him in the cave of Machpelah in the field of Ephron the son of Zohar the Hittite, which is before Mamre.”

(Genesis; 25, verses 8 and 9).

“Now these *are* the generations of Ishmael, Abraham’s son, whom Hagar the Egyptian bare unto Abraham.”
(Genesis, 25, verse 12).

In the presence of so many contrary evidences it is evidently a fabrication pure and simple that Isaac was the only son of Abraham.

The very mention of the only son is a cogent proof of the fact that the said event took place at a time when Issac was not born to Abraham and this alteration in the name had been made in the later period either by the Jews or the Christians.

This opinion of ours is further verified by the name of the place (Moriah) fixed for the offer of sacrifice.

In the Arabic translation of the Old Testament the name of Moriah is the land of Ravigah and in the Arabic translation of Samrees Old Testament it is "Arzul Mukhtar War Rashdatun."

Even the Christian research scholars agree with us. We propose to reproduce here in brief what is given in the Cyclopedia of Bible on page 240 of vol IV.

This must not have happened at Bethlehem. In Genesis 22. verse 2 of the Bible of Samri, "the land of Mareh" is given instead of "the land of Mariah," which is given in the English version of the Bible. About Mareh people commonly took it as the same Mareh which was adjacent to Sicheim where Abraham used to live and the mountain on which he had his place of worship was Jarziam. This last opinion deserves consideration provided that it may be verified that the Samirites had not tamper with this verse with a veiw to include this place within their own territory. This view gets in a way a little more support from the distance of Beersheba to this place, given in the Samri version of the Bible. Moreh from Beersheba was at a distance of full two days and a three quarter journey; but the distance from Beersheba to Beth-lehem was even less than that provided something untoward may not befell on the way. The Muslims are of opinion that the site of this event was the place where subsequently their well-known Holy Shrine was founded at Mecca. In this as well as in other matters they substitute Isaac for Ishmael. This is the account given in the Cyclopedia of Bible.

From the above account at least this much is clear that the Scriptures' location of the sites for the offer of the said sacrifice as Moriah or Bethelem is a controverted point. But in the accounts given by Muslim historians we do not meet with any such difficulty. In truth they were the mountains of Mecca; for the Hebrew word "Harriam" which means the mountains is

used for two or more than two mountains; hence it refers to one of the two famous mountains of Mecca, namely Safa and Merwah.

In Genesis, 22 verse 14 it is related,—

"And Abraham called the name of that place Jehovah-Jireh: as it is said to this day. In the mount of the Lord it shall be seen." This place is just near Mecca and is now known as Arafat.

It is not written in any history that Isaac ever came to Mecca; hence the sacrifice in question was of no one else but that of Ishmael in proof of which there are many historical evidences.

There is now no doubt that Ishmael was sacrificed and the ram was sent for him by God. The Holy Quran says,—

"Manifestly this is a great calamity. We make the great slain one a sacrifice."

Verily it was a great calamity that the father should butcher his son with his own hand; but as this did not actually take place so it cannot be rightly called a great sacrifice. It is only the sacrifice of Husain that rightly and correctly deserves to be called a great sacrifice. It had been repeatedly foretold by the prophets of old. God mentioned it in the Quran and it had been described in the traditions of the immaculate Imams. It was because of Husain that the line of Ishmael was saved from annihilation. The line of Ishmael would have disappeared altogether from the face of the earth, if Ishmael's throat would have been cut. Even our Lord, the Apostle of Allah would not have come into existence. This is why the Apostle of Allah used to say, "Husain is of me and I am of Husain." Thus the estimation of the importance of Husain's martyrdom is an impossibility to attempt. That a large number of revolutions that must have happened after this great tragedy, it is difficult to realize.